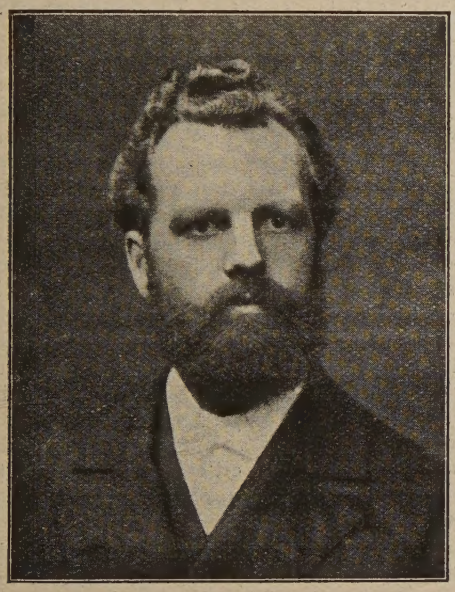
UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 32. [Vol. III.—5.] May, 1906. ONE PENNY.



PROF. J. ESTLIN CARPENTER, M.A.,

Son of Dr. W. B. Carpenter, the physiologist; nephew of Mary Carpenter, the philanthropist; M.A., of London University and Oxford; Hibbert Scholar; Minister, Clifton, Oakfield Road Church (Unitarian), 1866-69; Leeds, Mill Hill Chapel, 1869-75; Professor of Comparative Religion, Manchester College, Oxford; Principal Elect (1906) of Manchester College, Oxford, in succession to Dr. James Drummond; President, National Triennial Conference of Unitarian and Kindred Churches, 1900-03; President, International Council of Unitarians and Liberal Religious Thinkers and Workers, 1901-3; Author of a Life of Mary Carpenter; a Biography of "James Martineau, Theologian and Teacher"; "The First Three Gospels, their Origin and Relations"; "The Bible in the Nineteenth Century," and numerous other works.

Professor Carpenter has been doing most effective work for rational religion recently by giving courses of lectures in our large towns on Biblical subjects, which have drawn considerable audiences of people of all denominations This winter he has been one of the lecturers for the Theological Faculty of the Victoria University of Manchester. As an expounder of the methods and results of Biblical criticism, and of the latest achievements and conclusions of scholarly research in Comparative Religion, he has few if any equals. A pupil of Martineau, he is a critic as well as a disciple of his master. His appointment to the Principalship of Manchester College, Oxford, to commence with the retirement of Dr. Drummond, in June, makes him a successor of Martineau in that capacity, and is a fitting recognition of his position as a scholar and teacher. Professor Carpenter is not yet an old man; he is still in the prime of his powers, with many years before him, we trust, of able service of God and man.

Varieties.

This is the world's new Gospel: Be ye men!
Try well the legends of the children's time;
Ye are the chosen people, God has led
Your steps across the desert.—O. W. Holmes.

The root meaning of the word "Unitarian" is unity. By their very name, Unitarians are unity people. They have no intention of belying their name. The Unitarian movement stands for unities that lie deeper than all possible religious divisions. —J. T. Sunderland.

Who made the heart, 'tis He alone
Decidedly can try us.
He knows each chord—its various tone,
Each spring—it's various bias:
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted. —Burns.

Whatever retribution God has for men on the other side of the grave, means love, not hate; it means reform, discipline, redemption, not damnation. God is a Shepherd. No sheep will wander from His fold in any world that He will not seek, and sooner or later find and bring back.

—J. T. Sunderland.

The Souls of the Children.

"Who bids for the little children,—
Body, and soul, and brain?
Who bids for the little children,—
Young and without a stain?
Will no one bid?" said England,
"for their souls so pure and white,
And fit for all good and evil,
The world on their page may write?"

"We bid," said Pest and Famine,
"We bid for life and limb;
Fever and pain and squalor
Their bright young eyes shall dim.
When the children grow too many,
We'll nurse them as our own,
And hide them in secret places,
Where none may hear their moan."

"Oh, shame!" said true Religion,
"Oh, shame that this should be!
I'll take the little children,
I'll take them all to me;
I'll raise them up with kindness
From the mire in which they're trod;
I'll teach them words of blessing,
I'll lead them up to God."

"You're not the true religion,"
Said a sect, with flashing eyes;
"Nor thou," said another, scowling;
"Thou'rt heresy and lies."
"You shall not have the children,"
Said a third with shout and yell;
"You're anti-Christ and bigot—
You'd train them up for hell."

And England, sorely puzzled,
To see such battle strong,
Exclaimed with voice of pity,
"Oh, friends, you do me wrong!
Oh, cease your bitter wrangling;
For, till you all agree,
I fear the little children
Will plague both you and me."

—Charles Mackay (1852).

Jesus Redivivus.

By the Rev. A. CUNLIFFE FOX, B.A.

V.—JESUS IN THE CITY

(Continued.)

"God's own Jerusalem" is more than a mental state, more than we gather from the description of it in F. T. Palgrave's well-known hymn, more than gentleness of heart, humility, self-renunciation, peace, and love. It is this first and essentially, and it is more than this. It is the external expression and visible embodiment of these qualities, their incarnation in bricks and mortar, institutions, laws, and government. The City of God in the heart externalises itself in space and matter, and becomes a city of men. Or the city of men becomes a city of God.

There is an indefinite number of sites for this city. Every existing city, and every city that is to be is just such a site. And for our purpose a city may be a vast metropolis like London, a small hamlet, and anything between them. It is a community. Large or small, it is a society, a body of collective and organised life, with whatever ministers to and maintains that life.

Every such community is a potential city of God. Let Jesus come to it, and live in it, and its potentiality will pass over into actuality. But why Jesus?

Because we are convinced that he has given us "the secret and method of life," as a great man once put it, and that only on his plan it is possible to build up such a city. It was the express purpose of Jesus to establish a society. The kingdom which he came preaching, and which John proclaimed before him was social. Christian virtues are eminently social virtues. The kingdom may be within. But it cannot remain within. It must out, and in manifesting itself comes out, and, lo, there is a kingdom without. The society of Jesus was to rest on certain well defined principles of religion and morals. His mission was simply an earnest and sustained effort to secure a general recognition of those principles and their steady application to daily life. There is no question as to their nature. They were contained in his reply to the lawyer: Love thy God and thy neighbour, and thou shalt live. Live where? In the kingdom, for out of it there was no life. So only can a man truly live. So only can there be any real fellowship in living. So only can a society be established on a permanent basis, and have any prospect of enduring. Christ's advent in our cities is equivalent to the recognition and application of this principle of active sympathy to civic life and concerns.

It is idle to say that Jesus said: "My kingdom is not of this world" (John xviii., 36). Indeed, we cannot be sure that he did say anything of the kind, for the witness of John is admittedly unreliable. He may have said it, as also, "Thy will be done, as in heaven, so on earth" (Mt. vi., 10). And he may have praised the scribe for saying that love is more than sacrifices, and told him he was not far from the kingdom of God (Mk. xii., 28-34). What is the value of the second greatest commandment out of this world? None! It is also idle to quote the remark of Jesus touching the tribute money, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's" (Mt. xxii., 21). As if Jesus lived in utter detachment from the daily concerns of his country and people! And as if his disciples were to do the same! Neither for him nor for them was such a course possible. Nor for anybody else.

The principle of sympathy can never sanction a policy of laissez faire under whatever circumstances and conditions. It cannot stifle the voice and stay the hand in the presence of sin and suffering. It cannot turn a deaf ear to the appeal for pity and for help. It cannot wink at wrong and vice. It cannot subscribe to the doctrine that might is right. Jesus

could not have done so, and did not do so. Otherwise the priests and the Pharisees and Pilate would not have cricified him.

Jesus, then, is to come to our cities, now given over, for the most part, to Self and Mammon, and transform them into cities of God. But how? I have said, through the homes—and the men and women who live there. How else?

A Christian community is only possible where there is a public Christian conscience, and a public conscience is simply the sum of individual consciences. Therefore, a sufficient number, at least, of individual consciences must first be Christianised before there is any chance of civic Christianity. Capture the individual and you will annex the state. Take care of the children, and the men will take care of themselves. Jesus in the home will be followed by Jesus in the city. Yes, and mark this, Jesus in the city will be followed by Jesus in the home. Each acts and re-acts upon the other. Each makes, and each is made by its environment. Christian magistrates and rulers coming from Christian homes will abolish the slums, and do other equally beneficent work, and when the slums are abolished, and this other work is done, there will be an increase of Christian homes.

It is all for the sake of the homes. Because social life begins and ends there, and because whatever goes from the home returns to it. Society is simply the middle-man, who arranges effects, and completes the circuit. Let him be honest and just to all. Let him have Jesus in his heart, and City of God! thou art.

Unitarian Freedom.

By Rev. WALTER LLOYD.

Unitarians can claim that they are more free than other denominations, and very often members of other denominations declare that we are much too free, too free to be safe, for I was once told by an Evangelical acquaintance that we were free to go to perdition, but he could not see what other liberty we enjoyed.

Religious freedom may be either ecclesiastical or mental, and we enjoy both kinds. The orthodox Nonconformists have of late years taken to calling their organisations 'Free Churches," but this is only in a political sense. Some of them, as the Presbyterians and Wesleyan Methodists have a very well defined ecclesiastical authority to whose control they must submit, and other denominations, such as the Baptists and Congregationalists, have joined with them in framing another authority in the Evangelical Free Church Councils.

I remember, when, some few years ago, an Evangelical Free Church Council was formed in the city where I reside, a Baptist minister with whom I had often sat side by side on committees, and stood side by side on platforms, made a sort of apology for deserting me. I asserted the right of my congregation to be represented on any local Nonconformist body claiming to be representative; after making the best excuse he could, my friend wound up by saying, "Besides, the National Federation would not allow us to admit you." "Then," said I, "what has become of that Nonconformist freedom of which I have so often heard you boast if you allow an outside authority to dictate to you, and say with whom you may associate?" Of course, there was no reply, but I do not think he felt comfortable. The Unitarians would not object to associate with Evangelicals in an undenominational union, but the Evangelicals are unwilling to associate with Unitarians.

Unitarian liberty was illustrated at the recent National Conference, when three gentlemen from orthodox denominations were invited to take part in the proceedings: What assembly representing an orthodox body would invite three Unitarians or even one to address it? None of them enjoy the liberty of action which the Unitarians do.

Unitarians are not subject to any ecclesiastical authority, not even to one of their own devising; they may regulate their worship in accordance with their own judgment, and express their religious opinions in any terms which seem fitting to themselves, not being required to conform to any creed or catechism. No one can impose any test upon them within their own boundaries, nor arraign them for heresy. Our chapel doors are open to all comers who will not be required to make any profession of faith. I am sometimes told that some clergyman has, in his sermon, given expression to opinions scarcely distinguishable from my own, and I am invited to believe that he is therefore as free as I am. That is all very well, but before he could become a clergyman he had to subscribe to thirty-nine Articles, and before he could preach his sermon he had to read a liturgy containing a large number of opinions which are repugnant to me. His freedom was only apparent; his bondage was real.

It has been objected that if we call our chapels Unitarian we warn those who are not Unitarian to keep away; but surely it is only honest to let people know what you are, and if they refuse to unite with us the fault is not ours; Unitarians positively exclude no one on theological grounds; if any are excluded, it is simply by the nature of the case; we are not to blame, nor is our liberty restricted by the abstention of others from our worship. The only condition we impose is that no condition shall be imposed, just as one condition of British freedom is that no British subject is free to become a slave. Would anyone, therefore, be absurd enough to say that England is not a free country? Our very freedom from doctrinal limitations is a heresy and an offence to the orthodox. Not long ago, an orthodox Nonconformist of my acquaintance was present at a funeral sermon in a Unitarian chapel, and, speaking to a friend afterwards, he said that he did not object to anything the minister said—it was what he did not say he objected to! His mind could not escape the restraints to which he had grown accustomed. But, brethren, we were called for freedom.

Notes and News.

The Unitarian "Van Mission" begins in May. The programme for the month is as follows:—May 14-16 at Lymm, and Sankey (17-19) nr. Warrington; Missioners, Revs. T. P. Spedding and C. Peach; Chairman, Rev. C. Harvey-Cook; 20th, Sankey, afternoon, Rev. C. Harvey-Cook, assisted by the adult classes of Cairo Street Sunday School, Warrington. May 21-23, Farnworth, nr. Prescot; Revs. C. Travers and J. A. Pearson, Missioners; Chairman, Rev. H. D. Roberts; the Hope Street Guild, Liverpool, will provide a choir. 24-26, Rainhill, Revs. C. Travers and J. A. Pearson, assisted by the Rev. R. P. Farley (Chairman); and St. Helens Unitarians. May 28th to June 2nd, Prescot and Newton: Rev. J. Morgan Whiteman and others. Mr. Bertram Talbot will be with the Van the whole of the time as managing agent, and will assist effectively at each place. Subscriptions to Van Mission Fund, towards expenses, should be paid to Rev. T. P. Spedding, Tweedale Street, Rochdale.

There has been some little perturbation caused in connection with the National Conference arrangements at Oxford, owing to the wording of an invitation to the Rev. Rhondda Williams, Congregationalist, to read a paper—which contained the statement: "We are doing our best to get out of the old Unitarian ruts." Mr. Williams published it, and the use of such words in the invitation is resented as a reflection against Unitarianism and its ways.

"The Message," a monthly magazine edited by Revs. Hugh Wallace and J. Warschauer, M.A., Ph.D. is an exponent of the New Orthodoxy of advanced Congregationalists and other dissenters. The April number is distinctly Unitarian in tone and ideas, though the word "Unitarian" is never mentioned. The advice given by T. Rhondda Williams to questions from those who are perplexed, is just what any Unitarian minister would give. We wish it success in propagating the views for which "Unity" exists. The more allies the better.

The East Cheshire Christian Union of Unitarian Churches has decided to make necessary preparation at once for united mission work next October.

It is gratifying to see one church helping a neighbour church. The Chesham Unitarian Church, Bury, Lancashire, is making a big effort by means of a bazaar to get out of debt and accomplish other good objects, and the Bank Street congregation, Bury, has appointed from its members an influential "Chesham Bazaar Committee" to secure effective assistance. All the congregations and schools in the district of the Bury Sunday School Union have also decided to help. This is the right sort of unity and loving our neighbour as ourselves.

The Manchester District Sunday School Association annual meetings on Good Friday at Rochdale were very largely attended. The subject for conference at the evening meeting, "The Sunday School in relation to Social Questions," gave rise to animated discussion. A special table at the luncheon made ample provision for vegetarians, and the demand for accommodation at that table indicated that diet reform is making headway amongst Unitarian Sunday School workers. The Rev. T. P. Spedding and his large staff of workers carried out all hospitable arrangements admirably.

The Rev. A. Cunliffe Fox, B.A., has received a hearty welcome on entering upon his new sphere of work at Moss Side, Manchester, from an enthusiastic social gathering of the congregation and friends; a few days previously his former congregation at Glossop held a farewell gathering, and made a handsome presentation to him.

From the report of the Council of the British and Foreign Unitarian Association it appears there is a growing demand for Unitarian literature. During the last few months 43,606 tracts have been circulated in response to British applications, and 6,526 in foreign lands; 39 orthodox ministers have applied for and received grants of books, and a number of students in theological colleges have applied for and received copies of Channing's "Select Essays and Discourses."

What are Unitarians going to do concerning the new Education Bill? Ought they not to ask for secular education pure and simple, leaving theological instruction to churches and Sunday schools? It is time that State-paid education was lifted entirely outside all wrangling of churches.

Mr. Birrell, introducing the Education Bill, said to a crowded House: "You have come here not to discuss the health and happiness of millions of children, how best we can unfold to them the ample pages of knowledge, rich with the spoils of time, but to see a reed shaken by the wind, withering and trembling in the icy and devastating blasts of sectarian differences, which nip the bud of piety and reverence."

The Rev. E. Gwilym Evans, B.A., at his welcome meeting to the ministry of the Old Chapel, Dukinfield, is reported to have said: "Though personally a strong Unitarian, they would not get from him any rabid, exclusive teaching of Unitarianism. With God's help, he hoped to give them something better, something more comprehensive, and something truer, too." Well, anything better or truer than Unitarianism will still be Unitarianism—for Unitarianism is the best and truest because it can absorb all that is better and truer.

The Rev. E. Ceredig Jones, M.A., at Bradford, has been giving a series of Sunday evening discourses explaining Unitarian doctrines, which have attracted a considerable number of strangers, and there has been a great demand for Unitarian literature.

"The Christian Life" asserts of Jesus that "many Unitarians regard our Lord as a divine person," in reply to a correspondent who supposes that he was not "purely human." Is it true that any Unitarians believe Jesus to have been "a divine person" in kind different from other men who are "human" beings?

The secretary to the North and East Lancashire Unitarian Mission, the Rev. R. T. Herford, B.A., says: "The Unitarians of this district have it in

their own hands, or rather in their own pockets, to decide whether their principles shall be made known much more widely than they are at present, and new centres of religious work on their lines established."

The experiment of Unitarian services at Wimbledon has been so successful that steps are now being taken for the establishment of a permanent church.

The death, on March 10th, at Boston, U.S.A., of the Rev. William Brunton, Unitarian minister, is reported. He was a native of Sheffield, and was trained at the Unitarian Home Missionary College, Manchester, and became minister at Middlesbrough and Colyton before he went to America.

"When it was dark," by Guy Thorne, has had a great vogue. It is evidently intended as an attack on Unitarianism—which it much misrepresents. But those Unitarians who have read it no doubt feel that it makes out such a wretched case for orthodoxy that the book really helps Unitarianism in ways the author never intended. The reply to it, "When it was Light," also from the orthodox side, a weak book, assists Unitarianism still more.

The National Conference at Oxford in Easter week was a great success. It was attended more largely than was anticipated. The local arrangements were well carried out, and gave great satisfaction to all the visitors. The papers and discussions on Social Reform led to the resolve to establish a Union for Social Reform study and work. Dr. John Hunter was elected a member of the Conference. The early devotional services were well attended. A resolution on the Education Bill was passed by a large majority, declaring that only secular instruction should be paid for out of public money.

Texts and Comments.

THE "DEITY" OF CHRIST.

(9) I. John ii., 22, 23: "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also." These severe references to the teachers of false doctrine are not applicable to Unitarians, who, unlike the Jews, do not deny that the Christ has come in the person of Jesus of Nazareth, and who believe that in him God has provided an incomparable pattern for the conduct of mankind. Moreover, beyond all other sections of the Christian Church, we give the doctrine of the Fatherhood of God the most prominent position in our theology, and will accept no doctrine which is inconsistent with it, such as Total Depravity, Eternal Punishment, Predestination and Election.

(10) I. John v., 1, 5: He who accepts the assurance of this writer that "Whosoever believeth Jesus is the Christ is begotten of God," has not the slightest difficulty in believing Jesus to be the "Son of God," which expression, as was explained in our answer to No. 5 in "Unity" for March, in nowise involves his Deity, any more than the idiom "begotten of God" involves the Deity of the Christian believer.

(11) John viii., 24: "Ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins." It is incontestable that witness is borne in the New Testament that Jesus did claim to be the Christ, the Messenger of God, although he understood his work to lie on very different lines from those expected by his people. In this somewhat obscure passage Jesus is probably referring to his Messiahship. Certainly he was not understood by his hearers as claiming to be God, in any sense of the word. His claim to be the Messiah was a great tax on the forbearance of those Jews who did not recognise him as such, holding, as they did, quite opposite views as to the rôle of him who should be the Christ; but any claim to Deity would have brought upon him speedy death at the hands of such jealous monotheists as his nation were. Stephen, it will be remembered, was summarily stoned —without reference to the Roman authorities—for a much less heinous form of blasphemy.

We have thus come to the end of Dr. Torrey's list of the "Best Texts" in support of this popularly-held error. Looking back, and considering the interpretation here put upon them, the writer is quite satisfied that the strong position he took up in his introductory remarks is unaffected by the evidence adduced to the contrary, no point needing adjustment or modification. But, really, such textual consideration ought to be unnecessary, for, inasmuch as it is admitted by Trinitarians that Jesus was a finite man, it should not be difficult for any reasonable being to put an interpretation in harmony with this acknowledged truth on those few scattered texts which might otherwise be thought to show that he was the infinite God. God is conceived of as the Supreme Being, omniscient, omnipotent, omnipresent; man as a dependent being, limited in knowledge, power, and to one place at a time. To say, therefore, that Jesus was God and Man is not to explain his nature, but is simply to create confusion of thought by stating a contradiction in terms, for it amounts to contending that he knew and did not know, could do things and could not do them, was everywhere and yet was confined to one human frame, at one and the same time. Such a nature is an impossibility, and to uphold such an irrational contention is to play with words, an occupation unworthy of such a solemn subject. One might as well assert that a black square was at the same time a white cube, on the grounds that all things are possible with God. —CENTONARIUS.

IF YOU ARE NOT ATTACHED

to any place of worship, and wish to combine worship with liberty of thought and free inquiry, be sure and attend the Unitarian church or chapel nearest to where you live, or in your neighbourhood. You will be heartily welcome.

HOME CIRCLE.

Let Reason guide us in our teens,
And never fail to light us after;
But oh, let children keep their faith,
Their tears, their wonder, and their laughter.
So shall their hearts be duly trained
In opening life's appropriate season;
Nor Fancy, Sympathy, and Love,
Be stunted with the husks of Reason.

—Chas. Mackay.

For Love of You.

You who have read George Macdonald's "Robert Falconer" will remember that faded, brown letter, written with trembling hand by Mrs. Falconer just before her death, and which came at last to the lost Andrew. "Oh, Andrew, I feel as if I should lose my reason when I think that you may be on the left hand of the judge, and I can no longer call you my love. . . . I couldn't be happy in heaven without you. It may be very wicked, but I do not feel as if it were, and I can't help it if it is. . . . Before you get this I shall be all gone to dust, either knowing about you, or else trying to praise God, but always forgetting where I am in my psalm, longing so for you to come. I am afraid I love you too much to be fit to go to heaven. Then, perhaps God will send me down to the other place, all for love of you, Andrew. And I do believe I should like that better."

—J. T. Sunderland—"Reply to Dr. Torrey.

Randal's Principle—*continued.*

CHAPTER IV.

It was an Evangelical Sunday School connected with one of the Nonconformist sects. The superintendent was a large employer, at the head of a great manufacturing concern. He was a kindly and generous sort of man, but narrow in his views, and had strong prejudice against people who did not believe as he did.

There was a large class of young men in this school, and Harold Bonsor had until recently been one of its members in regular attendance. For a few weeks this young man had been absent.

Some Unitarian services had recently been started in a hall in the town. Harold Bonsor had been persuaded to go and hear the Unitarian preacher, and after going once, he went again, and ultimately joined the Sunday Bible Class conducted by the Unitarian minister. This was the cause of his absence from the Young Men's Class at the Ebenezer Sunday School.

Now it happened that Harold Bonsor was employed at the factory belonging to the superintendent, Mr. Weighton, and one morning he was summoned into his master's office.

"Harold, you've been absent from Sunday class for several weeks. I want to know how it is."

Harold flushed up a little, but resolved to face the matter out in a straightforward manner. And so he said:

"Well, sir, I may as well own that I have gone with a neighbour to a Bible class at the Temperance Hall."

"At the Temperance Hall? Why, that is a Unitarian Bible class. Do you mean to say that you have any sympathy with the Unitarians?"

"Yes, sir, I have. It seems to me that they make Christianity as taught by Jesus in the New Testament more important than any other doctrines, and I have come to think that is right."

"Well, I am sorry you are so far gone, and I hope you will change your mind. If you become a Unitarian you are sure to go to hell. Unless you believe that Jesus is God you cannot be saved. Now, look here, Harold, I will give you twenty-four hours to think it over. I can have no Unitarians working for me. If you do not promise me by this time to-morrow that you will never go to a Unitarian meeting again, I shall pay you up, and send you away."

"Why, sir, that would be cruel, and un-Christian. Am I not a good workman?"

'Yes, you are. So far as I know you are honest, regular, and industrious, and you do your work well. But if you become Unitarian you may change in other ways, and be anything."

"Why sir, Unitarians are considered to be most trustworthy in business."

"Now, I am not going to argue this matter with you," said Mr. Weighton. "You must leave my employ or leave the Unitarians."

So next day Harold Bonsor had his wages paid, and was turned away from his work.

On the following Sunday, Mary Bonsor, Harold's sister, went up to the superintendent and asked if she could speak to him. Mary was a teacher in the school. She appealed to Mr. Weighton not to deprive Harold of his livelihood on account of his opinions. But it was no use.

Now, Randal Wray was a member of this same young men's class. He had become a young man himself, and was regarded as one who had very definite opinions of his own. On this very Sunday afternoon the subject discussed in class was "The persecution suffered by the early Christians," and the talk drifted to the question: "Is it right to punish people for their opinions?" All seemed to agree that it was not right that the early Christians should have been punished for their opinions, that the Protestants were unjustly treated when made to suffer for conscience sake by the Roman Church, and that the punishment of the Dissenters by the Protestant Church of England was wrong. Suddenly, near the close of the discussion, Randal stood up, and said:

"I want to know, Mr. President, whether it is right to punish Harold Bonsor for his opinions?"

The president of the class ruled that such a matter could not be discussed.

The result was that there was a meeting of the whole class held afterwards, minus the president, expressing indignation at the treatment Harold Bonsor had received.

On the following Sunday quite half the class were absent. They went with Harold Bonsor to the Unitarian Bible class, where everything leaked out.

The result was that Mr. Walker, another manufacturer in the town, who was also a Unitarian, and in the same line of business as Mr. Weighton, found work for Harold Bonsor.

Another result was that about twenty of the Ebenezer young men became members of the Unitarian Bible class.

It was in this way that Randal Wray was led to Unitarianism.

Mr. Weighton realised, when too late, that the best way to assist "heresy" is to persecute or punish the heretics.

Paul the Apostle put the same thing in other words when he said: "We can do nothing against the truth, but for the truth."

(To be continued.)

Book Notices.

"A History of English Philanthropy," by B. Kirkman Gray, 7/6 net; "Central Poor Law Conference" Report of 34th Annual Conference, 1/- net. P. S. King and Son, Orchard House, Westminster.

'Charles Bradlaugh, his Life and Work," by his daughter, Hypatia Bradlaugh Bonner, 2 vols., 7/-. T. Fisher Unwin, Adelphi Terrace, London (see "Unity" advt. p. 57, for reduced price.)

"What do Unitarians Believe and Teach?" by 12 ministers, 2/- net; "The Bible: What it is and is not," by Joseph Wood, 3rd edition, 1/6 net; "A Short History," by Frederick Blount Mott, 1/- net; Tracts—one penny, "Sermons by Unitarian Ministers; "The Sense of Wonder," by Joseph Wood; "Pharisee and Publican," by Henry Gow, B.A.; "The Witness of the Spirit," by E. D. Priestley Evans; "Unitarian Churches in Great Britain and Ireland," by W. Copeland Bowie, British and Foreign Unitarian Association, Essex Hall, London; "A Reply to Dr. Torrey's attacks on Reasonable Religion," by the Rev. J. T. Sunderland, M.A., Toronto, Canada, 5 cents.

Mr. Kirkman Gray's study of Philanthropy takes the reader into an almost untrodden field of investigation. How far has philanthropy fulfilled its aim?—to find an answer to this question is practically the motive of the author, and the conclusion he appears to reach is that philanthropy has been like Sisyphus with a task that has never lessened, and that it has failed to accomplish the good it aimed to achieve, because it has not sought to eradicate the causes of the evils it has alleviated. "The want, which charity, not always unavailingly, has endeavoured to assuage, does nevertheless renew itself with perpetual iteration." (p. 288). For the sociological student this volume contains the results of wide and painstaking research, and for the general reader there is a mass of instructive information of an interesting character, including much concerning the philanthropy of Thomas Firmin, the avowed Unitarian disciple of John Bidle, which will assist him to form a sound judgment on many moral and social questions. It is a valuable contribution towards a science of human brotherhood and the unity of man.

The Report of the 34th Central Poor Law Conference in the Guildhall, London, contains three papers by well-known experts in Poor Law work, viz.: "The Problem of Unemployment," by the Rev. P. S. G. Probert, Chairman, Fulham Board of Guardians; "The Unemployed Workmen Act, 1905, by Mr. Frank Sheppard, Vice-Chairman, Bristol Distress Committee; "The Relief (School Children) Order, 1905," by Mr. Thomas Smith, Ecclesall Bierlow Board of Guardians. These papers and the discussion thereon present a variety of ideas and opinions on the important subjects treated. This report contains also a presidential address from Mr. Geoffrey Drage, and a memoir of Captain Boscawen, the previous president, recently deceased.

The biography of Charles Bradlaugh is, of course, most sympathetically written, coming as it does from the daughter's pen, but it is well and fairly done, and in a spirit that is rightly appreciative. Bradlaugh was, like all pioneers, greatly misunderstood. That he was kindly, warm-hearted, and generous, even to people who ill-used him, may be a revelation to many people. He was a brave worker for the destruction of error and superstition, and for the advancement of what he considered to be truth and right. Like G. J. Holyoake, he was helped towards "anti-religion" by orthodox cruelty. The reader is given the opportunity of contrasting the brotherly conduct of Charles Bradlaugh the "infidel" with that of W. R. Bradlaugh the professed "Christian." Was Bradlaugh really an Atheist? He called himself one. But he was not an Atheist in the popular sense of one denying the existence of God. "I am an Atheist," he said, "but I do not say there is no God; and until you tell me what you mean by God I am not mad enough to say anything of the kind" (Vol. I., 337); and on another occasion he declared: "I do not say there is no God, but I am an Atheist without God." He did not deny the existence of that Power to which the name of "God" is given, but he did deny men's conceptions of it. He had many public debates on a great variety of subjects, and with men of very different characteristics. Often such discussions roused bitter feelings, but concerning a debate with the Rev. R. A. Armstrong, B.A., Unitarian minister at Nottingham, on "Is it reasonable to worship God?" he said, after the first night was over, that it was "the most pleasant one in which I have ever taken part" (Vol.

II., 50). It is recorded (Vol. I., 143-4) that the Rev. John Page Hopps was a brilliant exception amongst publicists in expressing sympathy with his position when prosecuted by the Government in 1868 aiming to suppress the publication of "The National Reformer," Mr. Bradlaugh's paper, owing to the opinions it represented; there is also testimony to another Unitarian minister, the Rev. W. Sharman, of Plymouth, who ably led the agitation to secure the repeal of the Blasphemy Laws (Vol. II., 319); and to the Rev. F. E. Millson, of Halifax, who sent £10, proceeds of a lecture, for assistance to Mr. Bradlaugh in serious illness. The second volume contains an account of Bradlaugh's Parliamentary struggle, his politics and teachings, by J. M. Robertson. He did much necessary work in fighting the fictions of orthodox Christianity, in battling for freedom of thought, and in bravely bearing the odium cast upon him in the struggle; but he was also a social reformer, a champion of political rights, a foe of unjust land laws, a protagonist for the Irish, and for the native populations of our Indian Empire. His life was a strenuous one; his character was absolutely clean; all his resources were sacrificed for what he deemed the public good; and he died a comparatively young man (57), killed with overwork, and just when his fine qualities of mind and heart were beginning to meet with public appreciation among all sections of the nation. This is a most interesting account of his career; it contains many views with which Unitarians do not agree, and many more things which must appeal to their sympathy and admiration.

The British and Foreign Unitarian Association has done well to publish in one volume the twelve tracts by leading Unitarian ministers, English and American, explaining "What Unitarians Believe and Teach." The names of Brook Herford, R. A. Armstrong, M. J. Savage, F. Walters, J. T. Sunderland, J. W. Chadwick, W. C. Gannett, and their colleagues in this book, are sufficient to indicate the first-rate ability of exposition of Unitarian ideas here presented. A very useful volume indeed. The Rev. Joseph Wood's 14 chapters on "The Bible: what it is and is not," is a fine appreciation of the good old Book, and constitutes the best and handiest manual published in this country on that subject from the religious freethought standpoint. This new edition has long been needed, owing to the book having been out of print, and the additional chapter on "The Higher Criticism" makes this little work still more valuable. Mr. Mott's "Short Unitarian History," though "written mainly for young people," as the author states, is a useful little book for older people, too. There is "no pretension to completeness" in this story, but it "centres round the names of a few great leaders and thinkers such as Erasmus, Ochino, Servetus, Sozzini, Bidle, Lindsey, Priestley, Channing, Emerson, Parker, and Martineau." The concluding chapter on "the Unitarian Faith" is by no means a commonplace statement; it has the distinct complexion of the writer's mind and heart, which gives it a freshness that individuality always conveys. There are fourteen chapters in the book, and it will be very suitable for use in senior classes in Sunday school; and anyone having read it, will not fail to get a good general knowledge of the history of Unitarianism.

The "Sermons by Unitarian Ministers" are what we naturally expect them to be—thoroughly practical presentations of the subjects they treat. Mr. Wood shows how true it is that "wonder" is, as Carlyle says: "the basis of worship"; Mr. Gow describes the Pharisee as a typical pessimist, looking downwards, and the publican, in the truer attitude of looking upwards in faith and hope; Mr. Priestley Evans illustrates from the personal experiences of human souls the "witness of the Spirit" to God's immediate revelation of Himself to man. Those who wish to have good nourishment for the highest spiritual faith could not do better than read such sermons as these. Mr. Bowie's paper on our "Unitarian Churches" is an excellent sketch of the Unitarian movement, its history, and its present character, condition, and organisation. It is about the most complete statement in a brief compass that is published. The "Reply to Dr. Torrey's Attacks" which Mr. Sunderland makes is a very effective exposure of orthodox theology in general, and of Dr. Torrey's methods and doctrines in particular, it is well deserving of publication in this country, and would do good missionary work if it could be widely circulated everywhere on this side the Atlantic.

"The Upper Goal—the way thither for the Bottom Dog," by Alexander Webster (a Review of "Not Guilty: A Defence of the Bottom Dog," by Robert Blatchford), 6d. net, boards 1/-, Hendersons, 16, Paternoster Row, London. This book, by the Unitarian Minister of Aberdeen, is written and published out of "a desire for a true Socialism and a real Religion." It is an exposure of the fallacies of Blatchford's latest book, by a Socialist who is a profound believer in God and an able defender of the Christianity of Jesus. This book is a good antidote against the shallowness of Nunquamism, and is just what is needed to give a strong and reasonable faith in God, man, and religion, to those whose faith is shaken by doubt. Mr. Webster's little work ought to have a wide circulation, and we would urge our readers to get it.

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues. —George Eliot.

UNITY.

Published monthly. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to Ivy House, Mottram, Manchester.

UNITARIANISM IS:

Christianity as Christ taught it.
God's Fatherhood for all, for ever.
The Brotherhood of all men, everywhere
Salvation of all; not one to be lost.
Safety of each by the safety of all.
Unity of God in one Person—the Father.
Unity of Man; unity of all Truth.
Freethought in Religion.
Character before creed.
One world at a time.

THE REFORMER'S BOOKSHELF SERIES.

These books, published at 3/6 per volume, are now offered by the Editor of "Unity" to "Unity" readers at the following specially reduced prices:—

Any single volume, 2/6; any 10 volumes, 18/6; any 20 volumes, 35/-; add 3d. per vol. extra for carriage.

THE BOOKS:

2 vols. Sixty Years of an Agitator's Life (G. J. Holyoake).
1 vol. Juvenile Offenders: A Study in Criminology, by W. D. Morrison.
2 vols. Bamford's Passages in the Life of a Radical.
1 vol. The Crowd: A Study of the Popular Mind, by Gustave le Bon.
2 vols. Life of Richard Cobden, by John Morley.
2 vols. The Industrial and Commercial History of England, by Prof. Thorold Rogers.
1 vol. The Labour Movement, by L. T. Hobhouse.
2 vols. The Economic Interpretation of History, by Prof. Thorold Rogers.
1 vol. The Gladstone Colony, by J. F. Hogan, M.P.
1 vol. Labour and Protection, edited by H. W. Massingham.
2 vols. The Inner Life of the House of Commons, by Wm. White; Introduction, Justin McCarthy.
2 vols. The Political Writings of Richard Cobden.
1 vol. British Industries under Free Trade, edited by Harold Cox.
2 vols. Charles Bradlaugh's Life and Work, by his daughter, Hypatia Bradlaugh Bonner.

A sample volume for 2/6 and 3d. postage will be forwarded to any address.

To secure this Library, or any of the volumes, at these specially reduced terms, it is necessary to send order with payment for the books required, to

THE EDITOR OF "UNITY."

This special offer is for a limited time only.

WALES.—Apartments, with or without board, rural district; piano, etc. List of New Books at half-price, plus postage, write to—

Mr. J. MORRIS,
Nebo Council Schools,
LLANRWST.

THE "MESSAGE" TOURS.

SUMMER, 1906.

July 27—Bernese Oberland & Italian Lakes
16 Days for 13 Guineas.

Aug. 10—Gemmi Pass, Torrent Alp, and Rhone Valley.
16 Days for 12½ Guineas.

Aug. 24—Grindelwald and Lucerne.
15 Days for 10 Guineas.

The Cost is absolutely inclusive. We do not, as is so frequently done, quote a low price in the first instance, and leave the traveller to discover to his cost that luncheons, extra class on steamer, conveyance of luggage, boot cleaning, etc., etc., are "Extras." All the aforesaid items, which make an appreciable difference in the cost of a holiday, are covered by the original fee.

The accommodation provided is in **first-class Hotels**—not "pensions." Travellers on some other tours have to be content to be huddled together three and four in a bedroom; we guarantee to provide rooms with not more than two beds in each, and in allotting always consult the convenience of friends travelling together.

FOR PARTICULARS APPLY TO—

Rev. HUGH C. WALLACE, 203, Anerley Road, ANERLEY, LONDON, S.E.

A HELPFUL HANDBOOK OF UNITARIANISM . . .

UNITY.—VOL. II. NOW READY.

Bound in blue illustrated paper cover; containing 15 monthly issues of "Unity" (October, 1904, to December, 1905), with title page and detailed index, and an excellent frontispiece portrait of the late Rev. R. A. Armstrong, B.A.

USEFUL FOR—

MINISTERS,
MEMBERS OF CHURCHES,
SUNDAY SCHOOL TEACHERS,
SENIOR SCHOLARS—AS A CLASS-BOOK,

And to put into the hands of people dissatisfied with orthodoxy.

PRICE ONE SHILLING

POSTAGE 3d.

One copy by post, 1/3; 3 copies 2/6, post free; 5 copies 4/-, post free; any number above 5 copies at the rate of 9d. per copy, post or carriage free.

ORDERS TO EDITOR OF "UNITY."

[ADVT.]

NO FLESH! NO TOBACCO! NO ALCOHOL!

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Rom. xii., 1, 2.

"Do thyself no harm." Acts xvi., 28.

"Ye shall know them by their fruits." Matt. vii., 16.

"To HIM that knoweth to do good, and doeth it not, to HIM it is sin." James iv., 17.

"Be ye therefore perfect even as your (Heavenly) Father." Matt. v., 48.

If a disciple Drinks Intoxicating Liquor!
Eats or Smokes Tobacco!!
Eats the Flesh of Animals!!!

Can he say?—"I prove all things, and hold fast that which is good." 1 Thess. v., 21.

I "abstain from all appearance of evil." 1 Thess. v., 22.

I "Cast off the works of darkness and put on the armour of light. Rom. xiii., 12.

"My meat is to do the will of Him that sent me."

"Whether therefore I eat or drink, or whatsoever I do, I do all to the glory of God." 1 Cor. x., 31.

"That I can reprove while the mote is in my own eye."

I "am my brother's keeper." Gen. iv., 9.

I do "love my neighbour as myself." Matt. xix., 19.

That "whatsoever is true, honest, just, pure, lovely, or anything of good report, praise or virtue, I think on these things and do them." Phil iv., 8.

I "am a living epistle known and read of all men" (including juvenile smokers). 2 Cor. iii., 2.

I "will not touch the unclean things." 2 Cor. vi., 17.

By abstention comes more quickly the Kingdom of Righteousness, and the Gospel Teacher shall more fully possess the divine unction of the Holy Spirit of God, and the people shall be more powerfully drawn to the peaceful and gracious sway of Jesus.

HARRISON'S RE-VITALIZER.

FOR OUTWARD APPLICATION.

Used as directed will give immediate relief in Rheumatism, Gouty Pains, Sciatica, Stomach Chills, Bruises, Chilblains, Sore Throat, Sore Chest, Coughs, Neuralgia, &c., for which it is invaluable.

Price 1s. 3d. Post Free.

Made by HARRISON BROS., 105, Wilmslow Rd., Rusholme.

Mapleton's Nut Foods.

WALNUT BUTTER, 1/- per lb. made from the New Season's Nuts, is more popular than ever.

Delightful Nut Cakes, Hazel and Cocoanut,

6d. each. Ideal for Afternoon Teas.

SAVOURY POTTED NUTS, 4d. per Glass; replaces Cheese and Potted Meats.

NUT CHEESE with TOMATO, 4d. per Glass.

MANUFACTURED BY

HUGH MAPLETON, Nut Food Manufacturer,

Colonial House, 2, Dolphin Street, Ardwick, Manchester.

"UNITY" has now a large monthly circulation, and is a valuable medium for advertisers.

ADVERTISEMENT RATES.

1 inch (col.),	1 insertion,	1/6;	6 m'ths,	1/3 per month;	12 m'ths,	1/-
¼ page	,,	,,	,,	4/6;	,,	3/9	,,	,,	3/-
½ ,,	,,	,,	,,	8/-;	,,	6/6	,,	,,	5/6
Full page	,,	,,		15/-;	,,	12/6	,,	,,	10/-

THIS MAGAZINE

IS PRINTED AT THE

"HERALD" OFFICE, ASHTON-UNDER-LYNE,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

When you have a Printing Order to place, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you.

New Harrison SWIFT GOLD MEDAL

KNITTER

Profitable and Pleasurable Occupation.

KNITS Socks, Stockings and Garments. Everyone including your friends and neighbours require knitted goods, and no purchaser for a small family could save less than 20 per cent. upon the outlay for private use. The wide scope and extensive capacity of production ensures the safest means of a living of any trade extant.

HARRISON KNITTER WORKS:
259, *UPPER BROOK ST., MANCHESTER.*

LISTS FREE

THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

THE OLD-ESTABLISHED UNITARIAN WEEKLY.

Special contributions of interest to Unitarians and liberal religious thinkers generally. Reviews and Views, by the Literary Editor; Notes of the Week, Denominational News, etc., etc., etc.

ONE PENNY WEEKLY, from all Newsagents.

Subscription: 6/6 per annum, to all parts of the world.

Advts., 3/6 per inch; Births, etc., 6d. per line; Sits. Wanted, etc., ½d. per word, minimum 6d.; Officials, 6d. per line. Special quotations on application. Published every Friday afternoon, by

REVEIRS BROS., 5, Fetter Lane, London, E.C.

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.

NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS.

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two. Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY.

SUBSCRIBERS.

A blue pencil mark here [ ] intimates to the individual subscriber who receives this copy that his orders are completed, and that a renewed subscription is now due if the continued supply of "Unity" is desired.

IT OUGHT NOT TO BE POSSIBLE

That any Unitarians should not know what Unitarianism is.

Nor that children of Unitarians should become men and women and KNOW NOTHING of Unitarianism.

Nor that any young men and young women in Unitarian Sunday Schools should know nothing of it.

"UNITY" is an attempt to help everybody to know,—to make it easy for Churches and Sunday Schools to Spread the Light.

Every Church Member needs "Unity" every month.
Every Sunday School Teacher will find "Unity" a great help.
No Parent should be without "Unity."
Elder Scholars should have it, and discuss it in Class.
Friends and Neighbours should have it given to them.

— WHY ? —

BECAUSE: In every copy of "Unity" Unitarian Christianity is explained.
BECAUSE: Every copy of "Unity" clears away misunderstandings.

— WANTED ! —

Unitarians everywhere who will co-operate with "Unity" to propagate Unitarianism.

HOW TO SPREAD THE FAITH !

DISTRIBUTE "UNITY"—An organ of Reasonable Religion. One Penny, Monthly.

A CHURCH WILL FLOURISH by making its principles widely known.

IT CAN BE DONE easily—by using a Monthly Parcel of "UNITY," with or without local Calendar page.

100	**Copies**	**3/6,**	**carriage paid**
250	**„**	**8/-**	**„**
500	**„**	**14/-**	**„**

Local Church Calendar (back page) 5/6 extra.

Magazine and Calendar cost no more than is usually spent by Churches on leaflet Calendar alone, without Magazine. Cost may be defrayed by establishment of a "Unity" Fund raised by monthly subscriptions, with a special "Unity Fund" Secretary; or by periodical "Unity Fund" Concerts or Socials, so as not to burden the ordinary Church Fund.

IF COPIES ARE SOLD——

ONE PERSON—any enterprising youth—compiling list of 100 names of members, friends, and workers could sell one copy per month to each, realising 8/4 for a 3/6 parcel; or

10 PERSONS, 10 names each, selling 10 copies, and for larger quantity more persons on same plan,—profit towards cost of a Calendar, or to propaganda fund for gratis distribution of more copies to outsiders.

Supplied at mere cost of printing and distribution, "Unity" is produced **for the cause as a labour of love,** in the hope that many zealous Churches and workers will co-operate to make it an effective **Missionary Agent** for the declaration of the **Good News** of our Reasonable Faith everywhere.

IVY HOUSE, MOTTRAM, MANCHESTER

THIS SPACE

May be used Monthly for Local Notices, by any Church which takes a parcel of "Unity" every month, for the small charge of 2/- per month.

NOTICE TO ADVERTISERS ! ! !

UNITY HAS A LARGE CIRCULATION AMONGST CHURCHES AND THE GENERAL PUBLIC.

CHURCHES TAKE A PARCEL OF COPIES EVERY MONTH FOR . . . . . SYSTEMATIC DISTRIBUTION AMONGST MEMBERS, FRIENDS, & NEIGHBOURS.

THEREFORE, "UNITY" IS A MOST VALUABLE ADVERTISING MEDIUM.

ADVERTISEMENT RATES are so low as to little more than cover cost of printing and distribution.

ALL ADVERTISERS IN SYMPATHY WITH "UNITY," AND THE PROPAGATION OF REASONABLE VIEWS OF RELIGION, ARE URGED TO SUPPORT "UNITY" BY ADVERTISING IN ITS PAGES.

ADVERTISEMENT RATES.

	One Insertion. s.	d.	6 Months. s.	d.	12 Months. s.	d.	
1 inch (column)	1	6	1	3	1	0	per month.
2 inches „	2	6	2	0	1	6	„ „
3 „ „	3	6	3	0	2	6	„ „
¼ page „	4	6	3	9	3	0	„ „
½ „ „	8	0	6	6	5	6	„ „
Full page „	15	0	12	6	10	0	„ „

"UNITY," Ivy House, Mottram, Manchester.